

PULSE



Time Out

.....with the editor

"He can go to Hell for all I care!" This statement, in my opinion, indicates a sickly attitude that is present to a great extent in our modern, I-centered society. You've heard many times the old saws: "God helps those who help themselves," or "Every man for himself." Granted that everyone must watch out if he wants to get very far on this selfish world, he must also learn to have a certain amount of concern for the next guy.

Such a little thing like not letting the door slam in the face of the guy behind you is a sign that you are at least aware that he exists. A little thing as simple as saying "hi" takes less than a second of your time, but it means something to you who say it and to the fellow who hears it. Often a smile can mean more than many words. Christ used to call actions like these charity.

We can watch where we throw that "hunk of garbage." Often our "humble" abode appears even more than humble--it looks like a dump. These just seem like idle words. I've read words like them so many times before and still our messes live on. You'd think that those who don't care about the next guy would at least care about themselves.

Then there are always the study halls, those rooms specifically placed on special floors so that there will always be a place of quiet for those who need it; believe me, with a quick glance at the quarter grade curve it's not hard to see that there are those who need it! (I'll admit that too often those who need to study the most are the same ones who wouldn't put their foot inside the study hall door during free period, and often not even during study halls.) Let's remember, however, those who do use the study halls and do our playing and talking elsewhere.

I suppose the day that there will be no one talking about you behind your back will be the day after the angels have

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given the final signal on their brassy trumpets. Talking about others behind their backs is so rapped up with being human. I almost think that original sin didn't have the least thing to do with an apple. I can just see Eve leaning over to the old Serpent and telling him what a creep Adam was, when they both got the invitation to leave the Garden. Backbiting is one of those things that we must constantly watch. It can do no good and bring only evil. There are so many interesting and more beneficial things that we can talk about. Why make the topic so-and-so, who's not even there to defend himself?

We have to care whether the next guy goes to Heaven or not. We have to be concerned even with the more commonplace incidents in everyday life. A man, who at the same time happened to be God, casually hinted that we all must love and be concerned with the next guy. It's awful hard to hear this hint any more when we have the boisterous world blasting in one ear, "Watch out for yourself first. You have to make sure you get to heaven. (If the world could be that concerned!) The heck with the next guy. He's got hands and a head of his own." We've got to close our ears to this inviting message. Of all young people of the world, we, who are striving to be like Christ, must follow His hint. We've got to lead the Church of the Future. We're the ones who must pass on to the Future this spirit of charity that is so lacking now. We'll have to preach it, but before all, we've got to live it.

etters to the ditor

Dear Ed,

Every issue of PULSE relies on the co-operation of the reporters and the staff. But there is a group of a few who do the jobs of many. I don't think that they ever receive their due.

What do you say to a round thanks and a pat on the back for the typists of PULSE:

Bill Spilly, Barry Fischer, Mike Manley, Len VonBenken,

and John Luhman.

A little honor to my faithful group.

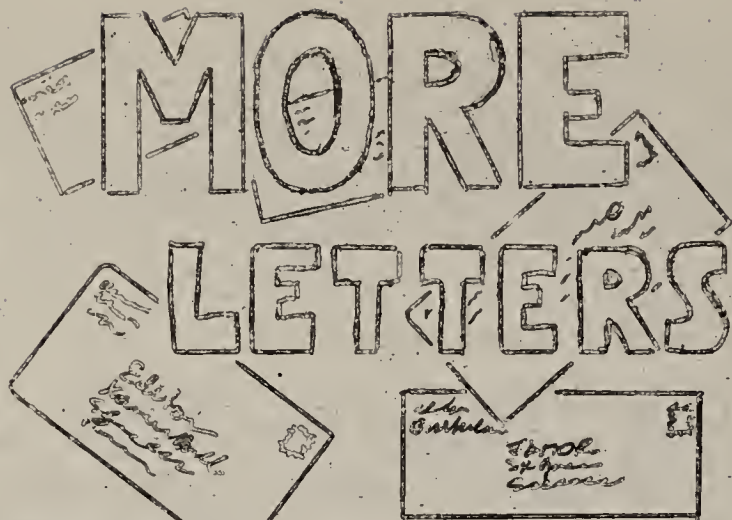
Thanx,

Weez

(We appreciate the work of these fellows very much and we must also thank John Dubay, Bill Monaghan, John Newbauer, and John Hoying for their typing services, along with Mike Botos for his typing and electric typewriter. Ed.)

LOST CREDITS

(Current Comment in the last issue was written by Mike Manley. Ed.)



Dear Tom,

...Editorially speaking, I felt a little disappointed with the appearance of the BP'S Report. I feel as though they should be accepted into the student body without any distinctions, except where their vocation program is different from ours. I think their articles should be printed just like ours are. If you put BP in there, automatically half of the B-dale ians won't read the article. And worse than that, they may get the idea that PULSE is just the College's BEE, and when they get to Xavier they may not be easily persuaded to write. And then you know what would happen. But it's your paper...

In PP.S.,
Biwi

(we agree, but at the moment we do not understand the Brother's training program here or anywhere to suggest or make any of these changes. Perhaps in a future issue we may express our opinions and questions about the program here, and about the entire C.PP.S. brother training program. Ed.)

Dear Editor,

In all seriousness I take my pen in hand to ask you, a sixth-year, if it is possible to get used to the schedule here; or am I doomed to wander for two years in a state of semi-exhaustion?

Pooped fifth-year

Yes, you can get used to the schedule here. I'll give you three suggestions on how you might go about it.

First, if you're of the type who try to squeeze every little second out of the day and usually even a little more, you have every reason to be semi-exhausted, if not dead. You may be taxing your system to the extreme and it in turn is trying to signal, "Help!" (as Father Kuhns would say). If you're in this category, hit the pillow earlier.

On the other hand you may be of the type who go through the entire day and never really bother to wake themselves up. These people are convinced that they do not get enough sleep from 9:30 to 5:55, so they proceed to spend one or two class periods, and much of their free time, on the couch--remedial sleeping. If the human sys-



tem is constantly rested and seldom exercised it becomes very lazy. You know how the arm or leg in the cast becomes weak and tired because of the lack of exercise. If this would seem to be your problem, get your imagination busy and think of some projects that you can fill your time with and keep yourself moving all day. Drink a few cups of coffee in the morning to help you keep alert for those "early" hours. Your studies may even profit when you begin to study with your eyes all the way open.

Thirdly, if you still find yourself with no sufficient solution, you might see a doctor or the nearest Director of Seminars. Both of these will have more knowledge of the situation and more insight into your particular case.

I think you have asked a very sensible question because there are quite a few people who are unnecessarily taking more than the one-third of their life "alotted" for sleeping purposes. There are only so many hours to the day, and if we spend such a large number of these subconsciously we will obviously not get our full share of what there is to get out of them.

Looking into the future we can see that the life of a priest is not just packed full of hours for sleep. Perhaps the immediate reply may

be, "Well then, we'd better get it while we can!" I certainly hope that no one is convinced that any extra sleep he gets now will alleviate his tiredness fifteen or twenty years from now. If anything, we will give ourselves more leisure time in the future if we distribute our life's work over our entire life--rather than sleep now; work later. (After all, how long is later going to last anyway?) I hope that before too long you will find a solution to your semi-exhaustion problem so that you can fully appreciate the many things that we have to appreciate. Ed.

CUT ALONG DOTTED LINE
AND PASTE ON CASSOCK
- HELP STAMP OUT -
/ FOREST FIRES, FARMALLS, /
/ CICERO, HAIRY LOLLIES, /
/ GETTIG, VOLKS WAGONS, /
/ AUCTIONS, GREEK 21, /
/ EMIL, EDITORS, HANNIBAL /
/ SUDY FAGS, RATERMAN, DNA, /
/ SANSKRIT, FROWNS, /
/ AND BUTTONS LIKE THIS. /

Dear Editor,

If you really want us to throw bricks, then I certainly will oblige you.

In the sports section of the last PULSE, why did you leave out the headline, "Tug of War?" I wonder how many people reading the PULSE knew what the column was all about.

John Martin

(We forgot it! Ed.)

NEWS highlights

GASPAR DAY BANQUET

To celebrate the feast of our founder, Saint Gaspar del Bufalo, the entire St. Joe community (Fathers, brothers, seminarians, and brother postulants) gathered for a noon-time banquet. We had formerly dined together in the priests' refectory; this year, however, the group was so much larger that everyone moved to our larger refectory. As usual the hour proved to be an interesting hour of conversation.



DRAMA CLUB MAKES MOVE

A committee formed by Dave Sudy, president of the newly formed Xavier Drama Club, has suggested a program for the coming year. They have decided to work on a play to be put on sometime during the second semester. This play would probably be open to the general public. Work on the semester play will begin during the semester break.

FORD CARAVAN COMES TO ST. JOE'S

On Sunday afternoon, November 1, the Ford CARAVAN of Music came to St. Joseph's fieldhouse. The two and one half hour program was opened by the Oscar Peterson Trio. Piano, bass fiddle, and drums made up the jazz group which kept the audience of two thousand people entertained for an hour.

Following an intermission, the Serendipity Singers took the stage. Along with their big hits, "Crooked Little Man" and "Beans in My Ears", they sang many less familiar, but equally enjoyable songs. The two standing ovations they received were ample evidence of their tremendous performance.

Mike Manley

LEND A HELPING HAND

Four Xavierites went with Father Heiman to a special session in Kankakee, Illinois in order to assist a congregation composed of interested parishoners who had been gathered to prepare themselves for the new liturgy. A "dry" high Mass was held and Don Knueve, Tom Hemm, Frank Mie-zio, and Bob Sieben joined with the congregation to aid them in learning the new Mass.

FIFTH-YEARS HOST SIXTH-YEARS

As the bells tolled eight o'clock on Halloween the wary sixth-years descended into the decorated refectory and stole their seats before the stage. Hugh Putnam, the MC, introduced Mike Manly who narrated for a comical medley sung by Bob Sieben, Jack Miller, and Bill Spilly. Jim Heasley followed with a renovated rendition of Paul Revere's nightgown (oops!). Jerry Patterson talked on the phone for a while with Sir Walter Raleigh about some leaves over in America that he wanted to send to England. "You call it tobacco?!" Magician, Dave Sudy, misread the instructions and terminated his trick by cutting a banana instead of a bandana. Then Sherlock Stith took to the stage and tried to prove that "the butler did it." He was assisted by Dave Sudy, who played the other four characters. Then Nick Potts, Ed Cassesa, Marc Tecson, and Ray Sweigart performed an interesting skit, "If Men Played Cards as Women Do." Finally the Blue J's swooped down and "hootennanied" a while before the traditional cider and doughnuts were served.

Jack Miller



PLAYERS STAGE HAMLET

On November 9, 1964, the National Players entertained St. Joseph's College with a tremendous performance of Shakespeare's "Hamlet" as part of the 64-65 Fine Art Series. The auditorium was packed with people from Rensselaer and vicinity, and, of course, the students of the campus.

The National Players is composed, for the most part,

of students of the Catholic University of America in Washington, D. C. This group was founded in 1949 by Reverend Gilbert V. Hartke, O.P. It was their purpose to bring the best of theatre to the many stages all over the world. They have succeeded in doing this, and St. Joseph's College was privileged to see one of their fine performances.

Don Knueve

FEARLESS LEADER--CONTACT!

A new program has been instituted here at Xavier whereby Father McKay meets with each of three groups every week. He meets with the sixth-years one night, the fifth-years from Brunnerdale another, and the fifth-years fresh from the "world" on still another night. This weekly meeting provides an opportunity for both Father McKay as well as the students to express their opinions and questions. Thus far the meetings have proved helpful for Father McKay and for us.

FR. RAPP VISITS OLD COUNTRY

On Wednesday, November 11, Father Ildephonse Rapp, professor emeritus of speech, left for Europe to visit his homeland, the Schwartzwald in Germany. In a recent letter Father said he had enjoyed his flight over and was enjoying his trip.

XAVIER SNATCHES FIRST

As we had already gone too far to press last issue, we received word that we placed first in the Homecoming display contest. The fifty dollar prize was put into the student fund.

SJC JOINS MOVEMENT

The two side altars nearest the high altar in St. Joe's chapel were removed recently to make room for a new platform and altar facing the people.

BECKET MARKS NEW TREND

Jean Anouilh's famous play Becket was staged here at the college on the evenings of November 19, 20, and 21. This play, under the direction of Professor Willard Walsh, who also played the title role of Thomas a Becket, seems to be marking a renewed interest in the serious theatre here at St. Joe's. Let us hope that this trend continues.

Another trend worthy of note is that three Xavierites were among the cast. David Sudy, Jerry Patterson, and Ray Sweigart played the roles of Pope Alexander III, a page, and a cardinal, respectively.

LECTURE ON TRUE CHRISTIANITY

Father Bierberg and Mr. Wood teamed up to lecture on "The Christian Commitment" as part of the Dean's Lectures Series. Both of them condemned the sentimental type of religiosity. They stressed that true Christians fulfill their natures when they impress their image upon the world.

XAVIER GLEE CLUB

Recently the Xavier choir decided to form a glee club. Father Kuhns, former band director and present classical language teacher, has accepted the job of glee club director. Tentative plans envision a short Christmas program possibly for the Christmas party the evening of December 18, and perhaps an Easter program next spring.

LATIN A THING OF THE PAST?

Well, I guess the new decisions of the Council to drop much of the Latin in the liturgy kind of spells out doom for Latin in our seminaries--or does it? Many seem to think so. I suppose as seminarians we may just be doing a little wishful thinking when we come to this conclusion.

In the October issue of The Classical Journal an article appeared arguing the case for Latin. Here are a few points the author, an English major, brought forth. Perhaps you agree. If you don't, why don't you send us your ideas. We'll be glad to print them in a future issue:

The strongest, most defensible reason for studying any foreign language, including Latin, is that such study, which is both a progressive acquisition of a skill, enlarges the pupil's mental horizon by introducing him to a completely new medium of verbal expression and communication and consequently to a new cultural pattern.

The best reason for studying physics is not to become a physicist or mechanical engineer, or even to be able to repair something -- though these are possible, and welcome, outcomes. One should study and "academic" or liberal arts subject primarily to stock and stretch and develop the mind, in the hope of

becoming more civilized.

Until we have acquired a second language, we tend to assume the identity of words and things. Moreover, different language structures compel people to think differently; the limitations and historical development of a given vocabulary condition thought. Every language has its own, different way of organizing the data of "reality."

Education that neglects the past is unthinkable, suicidal. One of the purposes of education has always been, and always must be, to make us fully cognizant of our roots--the continuum of our culture, our immense debt to the past, and the blessed timelessness of so much of our literary, artistic, and political heritage. If we delude ourselves by assuming that today's problems were all born yesterday (or since 1776), we stand little chance of understanding them and solving them wisely. Neglect of experience, personal or recorded, condemns us to repeating its follies.

This knowledge can be even more serviceable if to it can be added a sense of the past. Knowledge of the past, most efficiently gained through the study of cultural and political history, can be both interesting and informing; a sense of that past, and of the varieties of our relationship to it, can be transform-

(continued on page 25)

BP's report

A BRIEF LOOK AT THE
BP TECHNICAL TRAINING PROGRAM
by Jim Gitzinger, BP

In the postulant year we are assigned a job that will suit us and our talents to the fullest extent. Before we were assigned these jobs, our interests and abilities were checked into by our superiors. They tried to put us into a field of work that we would like and could handle.

These jobs are only a few of the jobs in which we will be involved during our training for the brotherhood. We will be tried in many different fields and note will be taken of how well we can accept and function in each particular type of job.

I, for one, think that this is an excellent opportunity to broaden our knowledge and obtain a well rounded education in current types of jobs.

Here is a run-down of our present work force and their various jobs. Bob (Elvis) Ruffner and Jim Santomieri are working with Brother Alphonse in maintenance and supervision. Vince Nartker and Bob Randt are working with Brother Joe in the electric shop. Steve Baker is working in the bakery, (and this makes a beautiful pair!) Larry Bueter is working with the college plumbers, who have been quite busy with the recent water problems. Then under the direction of Brother Conrad, Jerry Rarick is learning the art of tailoring. Last but not least I, Mike Gitzinger, am what you might consider a grease monkey or mechanic working with Brother Paul.

I think I can safely say that we are all learning and benefiting from this type of experience with work very much.

In the next issue of PULSE, Bob Randt will explain the intellectual formation in the brother postulant program.

TRIP TO THE WINDY CITY

At 8:00 in the morning on October 8, Father Weigel, Father O'Dell, and Brother Alphonse Chauffeured the BP's to Chicago on our first cultural field trip. The trip included everything from a breath-taking view from one of the highest skyscrapers to the depths of a coal mine.

First stop in Chicago was at the Prudential Building located near the Loop. We traveled up the forty-one stories

at 1400 feet per minute. This was followed by a trip to the Museum of Natural History and the Shedd Aquarium. After lunch we spent four hours in the Museum of Science and Industry.

While we were in Chicago we also saw many other places of interest such as Soldier Field Stadium, Navy Pier, Marina City, Lake Shore Drive and many, many others.

This is just one of the many activities that give the BP's an opportunity to develop a good cultural background.

BP NEWS BRIEFS —

October 21, feast of St. Gaspar. The BP's and about six priests from campus played Xavier Hall in a real interesting football game... Score: 14-0, Xavier. We had to let them win. It was their ball and football field.

-Two BP's were in the hospital. Gerald Rarick was taken to St. Elizabeth Hospital, Lafayette on October 27, with a reaction to the flu shot. On October 29, Charles Grande was taken to Jasper County Hospital with an ulcer. Both are doing fine and wish to thank everybody for their prayers and kindness.

-The BP section of the Ad Building will now be known as Brother Postulancy. This name was chosen after careful consideration of many different titles.



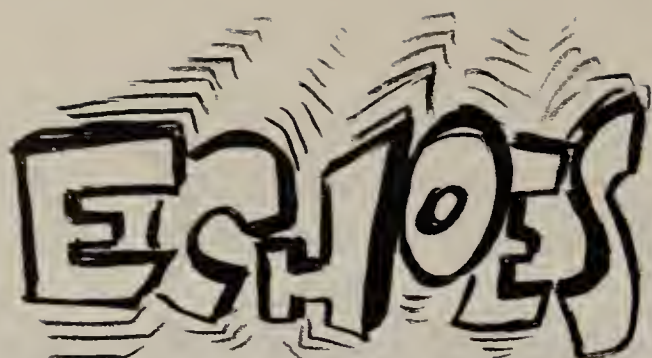
QUESTION BOX
? ? ?

One of our readers asks, "How long will the postulant stay at St. Joe's?"

We will be here for one year and will report to the novitiate with the sixth-year seminarians. The accelerated brother candidates will spend two years as a brother postulant. The first year they will concentrate on college courses. The second year they will take the instructions of the Brother Postulancy along with a few other college subjects.

HERE IS YOUR CHANCE!

Address any questions about this article or the life as a brother postulant or any comment whatsoever to: BP's report, PO Box 845, Rensselaer, Indiana, 47979. They will be printed here with your permission.



Smuggled and half depressed in the corners of Mongieville are the prophecies of our beloved novices. These aging, peeping little fellows must now retell their stories:

Herman Hartke: "The Bears will take everything again this year." (Bears record-2 - 7)

Thomas Raterman: "My 36" Trio bat is indestructible." (Tom's bat was shattered on a pop foul.)

Rich Bialczak to Bob Ricketts: "Cats are the neatest pets."

J.L.Avery: "My Dodgers will smash the rest of the league." (The Dodgers finished sixth.)

R. M. Boton: "I plead the fifth."

Fats Hemmelgarn: "Nobody that works as hard as I do will ever be overweight." (Fats currently weighs 270 pounds.)

Steve Gossin: "Birds are a man's best friend."

Ween McLean: "I insist we will play tennis at the novitiate." (Ween is presently the chairman of a committee planning a tennis court at St. Mary's.)

There will be more, but first I must get around that Winnie prognostication, and that takes some getting around.

J. Ivacic

WHY IS THE PRINTING SO LOUSY ?

Because Simon is running "Myrtle," that's why. The first hint at the name of Simon ought to be enough to explain any mess, but let's take a look at "Myrtle" just for the heck of it. First of all, "Myrtle" is technically a Model 1250 Multigraph, Multilith Duplicator lithograph machine (more or less). Naturally that was too much of a mouthful for Simon, so he named the beast Myrtle. You know, just like Simon names his tractors and everything else from here to Missouri: Hessie, Peg-leg, the Bomb, Stup, Bertha, etc.

You might like to know how a clod like Simon ever got to operate anything so delicate and complex as Myrtle. Well, at the beginning of the school year, Myrtle found out that she was helpless and couldn't print the PULSE anymore because there were no seminarians left in Xavier Hall who had the experience, the skill, and the patience to run her. She had heard that Simon could put a clutch in a Studebaker, grind the valves in a Chevy, or fix a magneto on a Farm-all tractor. She also had heard that the word lithograph came from the Greek,



lithos, a stone. So she figured it took a stonehead to run her and Simon had the perfect qualifications. However, Simon turned out to be more of a stonehead than she had figured on. She has already been a victim of three of his four favorite weapons: the pipe wrench, the hammer, and the oil can. The only thing that has saved Myrtle from his fourth special is the fact that the door to her

room is too small for Simon to drive a tractor and portable welder through. The only way that Simon gets anything at all printed is through the intercession of Saint Jude. But, as you can see, we need your help too, in order to get St. Jude more convinced that Simon isn't too helplessly unco-ordinated and that Myrtle isn't too helplessly unforgiving.

DMU in the NEWS

At the third meeting of the DMU Dr. John Egan, professor of music here at the college, gave a talk on "Liturgy and Its Music."

He began by saying that to the layman, "liturgy means the Mass," while to the religious it means the Mass, Divine Office, and the sacraments. He then pointed out, by vocal demonstration, that English translations often do not have the beauty of the original language. He discussed briefly the media for singing the Mass (clergy, choir, and congregation), and the problem of interpreting the existing Latin texts. Although we Catholics have a great store of good music, he claimed, we have so far chosen the very worst of it. He closed by saying that Latin will still be used in High Masses, at least until the first Sunday of Lent, while Low Masses will be in English starting November 29.

A few panelists then presented opposing or agreeing opinions to express the sentiments of the student body.

Jerry Stack discussed the reasons for the use of English in the entire liturgy. His argument was that participation in the liturgy must be interior as well as exterior, and for it to be truly interior we should know what we are saying.

John Freas presented what will probably be the eventual outcome of the Council: that is, a gradual change to English but never a complete elimination of the Latin.

Jim Gettig, to round out the picture, was basically for no change at all. He said that people overseas find solace

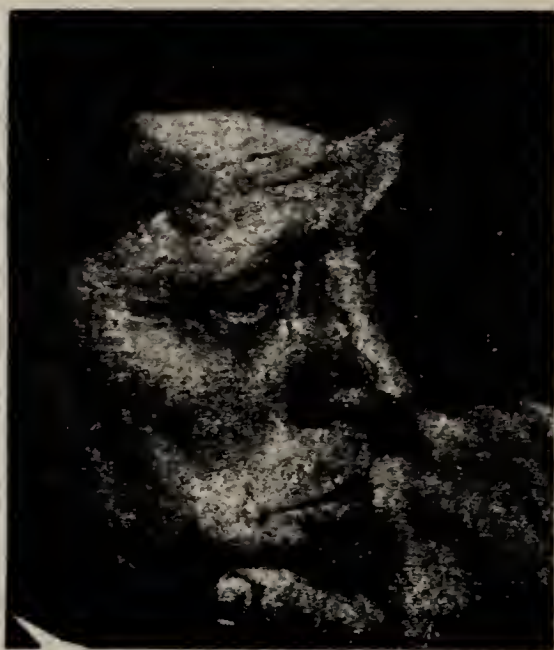
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Current Comment

"Let the word go forth from this time and place, to friend and foe alike, that the torch has been passed to a new generation of Americans -- born in this century, tempered by war, disciplined by a hard and bitter peace, proud of our ancient heritage..."

So spoke President John Fitzgerald Kennedy in his inaugural address, January 20, 1961. From that time on, he was to lead America forward in the quest for peace. He was to become one of the greatest presidents America has ever had, and through his youth and vitality, he was to make our country and the world aware of many facets of life. John Fitzgerald Kennedy was also destined to die a martyr for the country he loved. On November 22, 1963, the young, attractive President of the United States was shot and killed. John F. Kennedy, who seemed only then to be reaching the peak of his talents as a leader of his country and the Western world, now was dead. A life was over. But a legend had just begun.

This month, one year later, we recall those bitter, late days in November of 1963. For some of us, those days were the turning point in our lives. Through the entire world, from the heads of state and from their people, there rose a depth of feeling that never before had been so universally shared in our civilization. As Senate Majority Leader Mike Mansfield said, "A piece of each of us died with him." It can also be said that a piece of him lives with us. Few men or nations remained untouched. The reason was not alone the power of his office; it was the magnetism of the man himself. He had caught and inspired the minds of people around the world.



John F. Kennedy was indeed strong: strong in purpose, in intellect, in goodness, in charity, in courage, in style, in spirit, in vision. The eulogies all expressed the same thought -- that John Fitzgerald Kennedy possessed courage,

that he had lived his life well, as a precious gift, and with a sense of mission. This is what history will best remember about JFK. He was not granted the time to shape his vision in America, but in the time he did have as President of the United States, he showed us enough of that vision to be proud of America, and to make the world hopeful. He was the symbol of America as he and most of us would like to think of America; young, hopeful, and desirous to lead the nations of the world on the road to peace.



He was our youngest president, forty-three years when he took the oath of office, but for him youth was surely no handicap. We laughed at the way he said "vigh" but we admired the manner in which he practiced it. He showed what youth could do for America. He believed that America's young people are interested in shaping the course of human events, are interested in pioneering on the world's new frontiers, and that they will rise as no other generation has yet risen to the tasks required of them. If we believe in John Kennedy, for what he was, and for what he fought and died, we should have the will, the patience, and the skill to accomplish these goals.

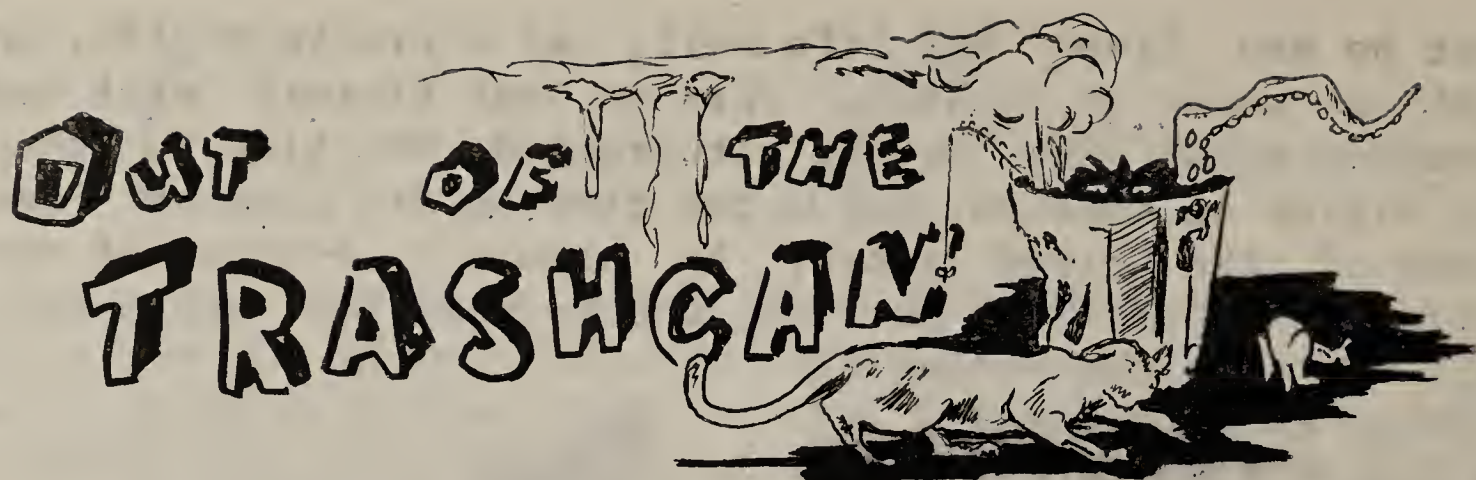
In his inaugural address, President Kennedy spoke of the many things we could do for America and the world, that "might light our country and all who serve it--and the glow from that fire can truly light the world." His glow from that fire did light the world. But the torch has now been passed on to us. What America will be tomorrow will depend on our decisions. Our task must be to see that humanity survives, and that freedom survives with it. "The American," wrote John F. Kennedy, "builds when called upon to build greatly. Arouse his will to believe in himself, and he will create the means to reach it."

Surely, this was John Fitzgerald Kennedy as seen through the eyes of his countrymen--those who watched him live and saw him die.

Bill Spilly

"The four harrowing days that began on November 22, 1963, brought us face to face with the future. What happens next is up to us. The readiness is all."

--Bruce Catton, Four Days



Dear Readers,

Yes, already there has been a change in the writers for this article. The first one ran into so much trouble after his first article that he decided to resign. So in order to cope with any future, unseen misfortunes, the editor has decided that there should be two writers for this colossal article - and here we are! It is our intent to follow in the footsteps (though not too far) of our renounced predecessor, and to keep the same charming title. In our extremely efficient methods of procuring the necessary information for writing our wonderful exposé, we shall stop at nothing. To borrow a slogan from a good friend of our good friend Bimo, "extremism in the defense of 'spice' is no vice." (I still say you owe me a dollar Monaghan!--J.N.)

Out of this month's trashcan our combined proboscises have detected an extremely putrid scent of mischievous and perhaps even vapid events. To get down to bare facts, someone told us, that someone told him that he heard that Jerome "Hicky-Rock" Stack has been Chosen for a National Survey.

We would like to congratulate Mr. Stack on his tremendous "feat." Someone else told us that Swingin' Jerry has requested that Mr. Cassey should stop eating ravioli. We don't know why. We like Italian food, don't you?

Mr. Gehrlich certainly is original--if not purely retarded. You must admit that it seems a little absurd to begin addressing Christmas cards in the middle of October. We realize that you might be getting an early start in the hope of receiving a profitable return, perhaps in the form of some monetary emolument in order to make up for a severe deficit in your funds due to your "leftist" standings in the recent election, but really!! (Actually we thought the election was the best "Elephant" joke we have heard so far.) However, we certainly do admire Mr. Gehrlich for keeping his word. Whenever he loses a bet he always pays up. Right Nick? (Even I would give testimony to that effect.--J.P.)



Mr. Sweigart's eight ball seems to be disappearing quite a bit lately, so we've heard. What do you think keeps happening to it, Mr. Kiester? We, our tight little group, are pushing for longer meditations in the morning so that a certain person can sit longer in Chapel without feeling self-conscious; well, most people would feel self-conscious!



Mr. Botos had better watch out. We hear that Mr. Korba is jealous of you and your friendship with "Topsy." (Even a dog has a chance to get its name in our article.) Is it true that you helped give her a manicure?

Simon pulled a Knueve! Simon pulled a Knueve! We heard, in a round about fashion, that Mr. Simon had a real "cool" time down at the river a few Sundays ago. It seems that he lost his boot while wading in the river, in a very risqué sort of way. Why not ask him about it? By the way, how's the bathtub coming along, Mike?

We have been informed by reputable sources (if any source can be said to be re-

putable around here) that Mr. Brodt has been received as an "active" (whatever that word means in connection with this club) member of the Fat Men's Club, and is eagerly awaiting initiation. Mr. Ivacic, I.M. the club's illustrious, gargantuan, aboriginic president, made the announcement public last week. (By the way, as a little footnote, since there are already two little footnotes in this one paragraph, the "I.M." behind his name is not a degree, nor is it a designation of representation in intramural athletics. If you would like to know the full significance of the name, we're sure Jerry will be glad to tell you. Right, Chief?

Then we have Limpy-lip Luhman, who is always good for a few laughs. We asked him to tell us briefly (if such a word is in his vocabulary) in what ways he has made a fool of himself or of someone else in the past few days. Well, we got a three page article concerning this intriguing subject. Actually we weren't surprised a bit. Would you have been?

My Hairy Lolly and I were having a very merry time together celebrating the holiday festivities and enjoying our share from the horn of plenty when suddenly it happened! There's no use getting mad because there's not much I can do not, but there is one thing I would like to know, and that is...



Well, Sticky-fingers Gettig, our beloved (?) treasurer and sewer, although the latter could have rather degrading results if pronounced incorrectly, didn't think he would be overlooked. As a matter of fact, he wasn't, but in order to put a stop to his repetitious attempts at attracting our attention (such as: making a fool of Pitchy in a conference with Father McKay--not that that's such an accomplishment--not being prepared for Latin class, ruining Dubay's lab project, and innumerable other prankish little attempts at glory), we shall not mention specifically any of his piteous attempts at being outstanding. Is that CLEAR, Mr. Gettig?

One last word before putting aside our mischievous pens. We heard that there were two black phantoms driving around on a black Honda with dark sunglasses and mo-

torcycle boots I wonder who that could have been, Fr. McKay and Fr. O'Dell?

Just remember, we are the only ones who are allowed to spread gossip or engage in exposing the particulars of our little family. So if you have something that you want made public just drop it in the trashcan nearest you and we'll be around!

J. Newbauer & J. Patterson
—illustrated by J. Svitek

PRAYERS OF THE FAITHFUL

At the 10:45 Sunday Mass, one of the newer developments is the so called "prayers of the faithful." To many, these prayers seem strange and even out of place. To anyone familiar with the Eastern liturgies, the petitions in the prayers are almost identical with those found in the "Ekteny of Offertory" in many of these Eastern divine services. It might be well to mention here that there was also a litany in place of our present "Kyrie" in the old Roman rite.

Upon looking into ancient Church letters and other documents, we find reference to the "prayers of the faithful" as early as the second century by Justin Martyr, by Saint Hippolytus in the third century, and by Saint Augustine in the fourth century. In the fourth and fifth centuries references to the

prayers are made by Siricius, Celestine I, and Sixtus III. In certain documents of the Council of Lyons (517), these prayers are mentioned. The last we hear of them is at the end of the fifth century by Felix III.

One reason given for the disappearance of the prayers is that the same petitions could be found in the canon of the Mass, thus making them superfluous. Other authorities suggest that an eastern type of "diaconal litany" replaced the older prayers recited by the priest and people. Whatever the reason for the disappearance of them, we find traces of them in the Roman rite in certain countries today. In the French Church, prayers for the living and dead are offered before the sermon. In medieval England so-called "bidding prayers" were said by the celebrant at the asperges in cathedrals and collegiate churches or, in parish churches, after the gospel. If we go farther back into the Middle Ages, we find the Carolingian reformers of the ninth century calling for intercessory prayers for "all sorts and conditions of men" to be said after the gospel or sermon.

It is interesting to note that this seemingly new prayer can be traced so far back. Though the petitions found in the prayers are ancient, they are certainly still appropriate. I am sure

that the "prayers of the faithful" will be one of the important means of making the Mass more meaningful to the laity.

John Luhnman

Proverbial Proverb

"A certain young man went down to college and fell among hard-hearted professors, who also stripped him of what little he knew in the first quarterly examination, and having given him a low mark, went away leaving him half-expelled. And it chanced that a certain supercilious senior was also on his way to a diploma; and seeing him passed by. In like manner also a junior, though knowing this freshman had been put on probation, passed by. But a freshman being also on his journey through college, came near him; and seeing him was moved with compassion. And shutting off his favorite TV program, went to his room and bound up his wounded feelings, pouring on oil and wine of a cheering word, and setting him upon his own 'pony', brought him to the inn of hope and promised regular help. The next day he showed him how he was to study... which of these three in thy opinion was neighbor to him that fell among hard-hearted professors?"

On Being Refused

Oh, may no grief nor gloom oppress my soul,
 For I have hopes some day above to live
 Without the many wrongs this world condoles,
 Alone with God almighty tentative.

Be tough! Be brave! Be strong to bear! Indeed
 More strong than summer blooming goldenrod.
 Forget not that the pathways rugged lead
 To, oh, so many pastures green and broad.

Faint not, O Soul, when sudden sorrows come;
 Recall that summits of these hills of earth
 Reach up and touch the light blue skies of home,
 And recollect this cry for all its worth:

Oh, may I stoop to no unworthiness,
 Nor bear from yesterday one bitterness!

Jim Gehrlich

The Liturgy:

A BOOST

With the introduction of the vernacular into the liturgy and the modifications to be made in the manner of worship in the following months, the life of the faithful in the Church will receive new impetus. Especially will this be a boon to the devotees of the Most Precious Blood, since these changes will not only bring forth a further lucidity and unity to the tenets of the devotion, but also aid in its propagation. For the vitality and apostolicity of Christianity has always found its source in the participation in the liturgy. This century has seen the liturgical reforms from encyclicals of Pius X to the Council of John XXIII and to our present Pope Paul. Coincidental with these reforms have been the promotion of the Catholic action groups, PAVLA, the Cursillos, Extension lay volunteers, and many other forms of the lay apostolate.

Our liturgy centers around that unique act which has given life a meaning and purpose to men in the two thou-

sand years of its existence: the redemption of the human race by the God-Man. Firstly, in the constant renewal of this act in the Mass--or more particularly, the Liturgy of the Eucharist--men have found their true humanity in the Savior's flesh and blood. Secondly, they have been educated in the Liturgy of the Word. The importance of this service preceding the actual sacrifice has been already greatly stressed in the anticipation of the new rubrics. First of all, the vernacular will enable the faithful to see the integral part the scriptures share in the completion of the redemptive sacrifice. The Liturgy of the Word is not merely an appendage or preparation; it unfolds a knowledge of the grand panorama of the Father's love for us in sending His Son to shed His Blood for us that we might be capable of entering the heavenly kingdom. Through this knowledge we are able to grasp the articles of faith more firmly in order to incorporate the living sacrifice into our lives. Secondly, the new Common Prayer will bring the people to realize the fact that it is only through the fruits of the Redemption offered in the Mass that we can ask for those things we need in our day-to-day activities.

And so through the more intelligible enactment of the liturgy, the faithful will be (continued on page 25)

THE SEARCH FOR TRUTH

by Ray Sweigart

Who is seeking for the truth? Where can it be found? What good is it after it is attained?

In these three questions and their answers lies the essence of the recent presentation of the Rev. Edward Maziarz, C.P.P.S., visiting speaker in the Dean's Lecture Series.

Father Maziarz, former Academic Dean of the College, was greeted by a standing audience as he was applauded to the auditorium rostrum to begin his talk entitled "The Search for Truth."

From the beginning, Father stressed that no one is excused from seeking the truth and that youth with their qualities of sight and true love are most qualified to do so. Moreover, they must do so before these capabilities are dulled or completely annihilated.

In answer to his second question concerning where truth is to be found, he stated that it can be discovered first of all in ourselves. We must strive to be ourselves, to be authentic, and to avoid

the temptation to just follow the crowd. Yet we must also realize the truth in others, weighing and accepting ideas of theirs. The third, and perhaps most obvious, place truth is to be found is in the minds of our professors, in books, and other records of human thought. We must definitely seek to extract from these: "know how" (practical skills), "know what" (scientific skills), and "know why" (logical and philosophical thought patterns).

Assuming that we have discovered the truth, what good is it? Why did we search for it in the first place?

Replying to this, Father expressed the need of man to fulfill himself. He also expressed the necessity man feels of distinguishing himself from the animals through his faculties of reason.

Also, we must actively search for the truth because we can't escape it. We must seek it out and make it ours before it catches us and deals us a rather hard knock. We must recognize it. For it is better even to fight it than to deny its existence.

It is also necessary that we find meaning in knowledge, that we may find meaning in our lives. We need the truth to be at home in our universe, to find our place in our world.

We must open our eyes with sight, become what is in us to be, then offer ourselves for the service of others.

Truth is for the good of all.

At the end of his lecture, Father Maziarz was awarded another standing ovation. Then most of those present proceeded to the coffee hour discussion held in Halleck Center Cafeteria.

Many interesting points were brought up in the informal discussion of the lecture. A few of these candid opinions cannot help but shed light on the quality of the lecture and its overall effect on the audience.

The following quotes represent a few of the opinions of various Xavier students who were present.

"It (the lecture) was keyed very concretely to the abstract study and pursuit of truth with a very up-to-date touch."

"The delivery was too informal, too free-and-easy. I felt this detracted from the essential seriousness of the talk."

"On the contrary, I felt it was a very well-organized

lecture, and that Father Maziarz spoke as if he were speaking personally to each individual. It was on the whole very applicable."

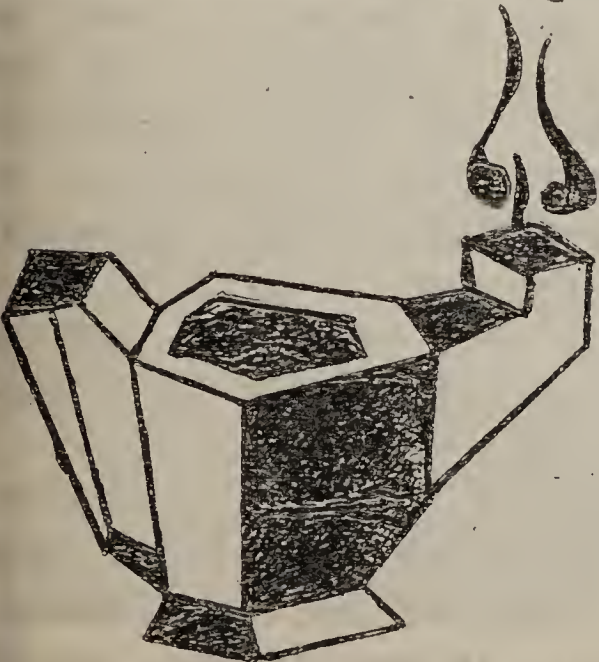
"Possibly it was too intellectual for most of the audience."

"This talk was down to earth, realistic, straight forward, and maybe even a little radical."

"The part about not being able to escape the truth is what escaped me! I felt he didn't make it clear how or with what truth would crush us if we failed to recognize it."

"More than likely it would crush us with the realization of our errors, and what a fool we've really been."

The divergency of opinion expressed in just these few short quotes is indicative of the serious thought given the lecture by many. Where such is present, surely something has been gained. I'm sure that all who attended will agree that that something cannot fail to assist us in our personal search for truth.



"If young men--especially those who have entered the seminary at a tender age--are educated in an environment too isolated from the world, they may, on leaving the seminary, find serious difficulty in their relations either with ordinary people or with the educated clergy."--Pope Pius XII, 1950.

ONE?

Let's take out a few minutes and think about a small facet of our daily lives which seems to need a slight reconsideration. It seems that somehow the vicious rumor or idea has gotten and is getting around that if someone is not in choir it means that he couldn't carry a tune if his life depended on it. This is not necessarily so. We often hear many voices belting away in the showers or singing along with the radio and actually, it doesn't sound too bad. Yes, it is my opinion that there are many people around here with excellent voices and not necessarily only those in choir. Therefore, it seems to me that no one has any reason not to open his mouth and sing during the Mass and other liturgical functions unless directed to do so by someone who is in a position to make such a judgment, (e.g. God, Fr. Heiman, Doctor Egan, or dear old Ralph, who isn't here anyway). There is one very excellent reason for doing this and it is summed up in one word--ONE. It is a rather common word today, with the Ecumenical movement going on and all. It is a very beautiful word when used in the right context. If it is used for example with the word *spirit--one spirit. We have seen how desirable this

"one spirit" is especially at a football game or a basketball game, when you are in a crowd that shows its support by cheering. We can see this one spirit exemplified by Christ and His Church in the Mystical Body. We are all one in Christ, one spirit, "one mind with the Father." Therefore, it is only fitting and just that we render Him the honor which His love demands, and, this may be done by a simple thing like singing at Mass. We must give God our "vocal support" just as we give the mongies vocal support on the football field. Thus, we'll have this "one spirit" in the most important part of our lives. This is only one of the many facets which we might consider; others are such "trivial" things as community prayer and charity.

MAKE IT MEAN

We seminarians are supposed to be the leaders of the Church of the future. The present is the only time we will have to prepare for the future. The way we pray now is most likely the way we will pray as a priest. We may be saying more prayers as a priest, but what is behind those prayers will be essentially the same.

The new liturgical movement in itself will not have that much effect on our ~~themselves~~ ourselves. It may incite us at first to noble dreams, but after a while, that novelty

will wear away. Our development toward goodness is the product of something deep inside us, and not merely an external action.

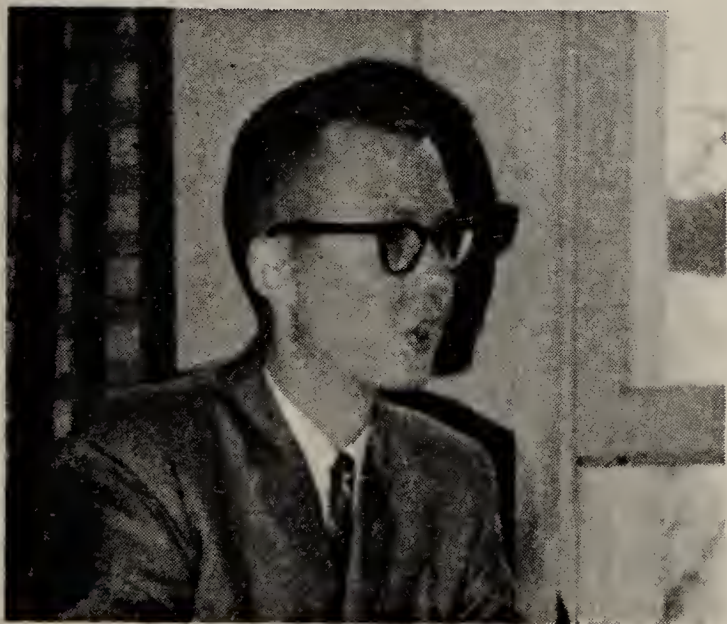
We must watch ourselves in this era of change so that we do not become so involved and so enthusiastic that we support changes for their own sake. Let us always be willing to change, but let us remember that the change that counts is that change which is brought about inside us.

(continued from page 13)

in attending Mass in a language they have heard before (Latin), whereas outside the church the vernacular is being spoken.

Lastly, Bill Monaghan started a little confusion when he says that everyone understands the Mass. By this, however he meant its external actions and ritual rather than its inward mystery.

After Dr. Egan's short comments on these speakers, a short question and answer period was held.



DOCTOR EGAN

(continued from page 21)

brought to understand their unique redemption "out of every tribe and tongue and people and nation" and that they have been truly "made a kingdom to our God." It is in this light, which is the essence of the devotion to the Price of Our Redemption, that all men will be able to combat the moral and social evils which impede salvation. It is this devotion, firmly embedded in the spiritual life of Christ's Church which will confound the multifarious schemes of the Enemy with its simplicity and solidity. This devotion will become, in the words of its great modern apostle, St. Gaspar, "the armor of the times."

Bob Schreiter

(continued from page 9)

ing. To live intellectually only in one's own time is to live intellectually only in one's own culture.

When a student's ultimate objective is to be able to read (not speak) a number of important foreign languages, knowledge of Latin can have extraordinary practicality.

It (Latin) is for anyone who wants to be well educated in the Western tradition. Tomorrow's leaders in all walks of life must listen intelligently to the past and be prepared to talk and read intelligently in our multilingual future.

Sportingly

The Mongies have been on the move in a number of sports events since the last PULSation.

First of all, Potts and Srode took the tennis doubles tournament on September 25. They had an easy go of it as shown by the scores of the



N. POTTS AND J. SRODE sets of the final playoff games: 6-2 and 6-0.

In the cross country run the Mongies had ten of the first twenty to cross the line of the mile and a half run. Placing 4th was Zimmerle; 6th, Sieben; 8th, Bear; 10th, Urbanic; 11th, Gude; 12th, Stith; 14th, Monnin; 15th, the loyal captain, Ed Robbins; 16th, Miezio; and 18th, Meyer.

Jerry Ivacic claimed the Mongies' only win in the football skills area. He kicked 15 straight extra points to walk away the winner of that

event.

In the pre-tournament touch football games the Mongies ended up with a 3-3 record. The total number of points, however, shows that we scored 77 points in the six games and 33 were scored against us.

In tournament play Mike Gude quarterbacked the Mongies to the final tournament game with Sieben and Potts his main receivers.

The first game was against Gallagher Hall and a TD pass to Sieben in the first quarter and one to Potts in the third gave us our first victory, 15-0.

In the second game we met



JERRY IVACIC the East Seifert team and Sieben came through with the first score followed by a TD to Potts. Stith added two points with a touchback and

Gude ran a short play across the goal line to wrap 'em up by a score of 21-0.

Next we faced the West Seifert team and the Siebon-Potts combination was helped along by a TD pass to Cassesa in the last quarter to finish a three wins in four day's start by a score of 21-0.

quarter the Mongies took the offensive. Potts carried a TD pass to the goal and Martin added two extra points. The Dean's Men came back with a TD drive of their own which gave 'em six points. The game ended 10-6 with the Mongies a yard away from another TD.

The final game was the big one and the Mongie defense



IM FOOTBALL SQUAD

When we faced the Noll Dean's Men the story was a little different. Zimmerle (who led the Mongies in defensive scoring) started the Mongie score column off with a touch back in the second quarter. The game was a defensive battle in which Bruns and Ivacic led the rushing department. They alternated with Growney and Zimmerle in a terrific rushing job as they faked and fought out their way through enemy territory. Potts and Srode were in the short defense slot and Stith and Sieben took care of anything long. In the third

quarter had a hard time adjusting to the terrific offense of the Bennet Megatons. At half the Megatons were leading 18-0. Two long passes to Potts gave the Mongies a chance to come up with the score 18-12 and five minutes left in the last quarter. A Megaton interception and hard drive gave them another score. The Megatons crossed the goal line again with less than a minute left to end the game 32-12 and take the IM championship.

Congratulations to the team and especially to Mike Gude, the captain, for a fine season. Harry Hiegel

